

The Citizen

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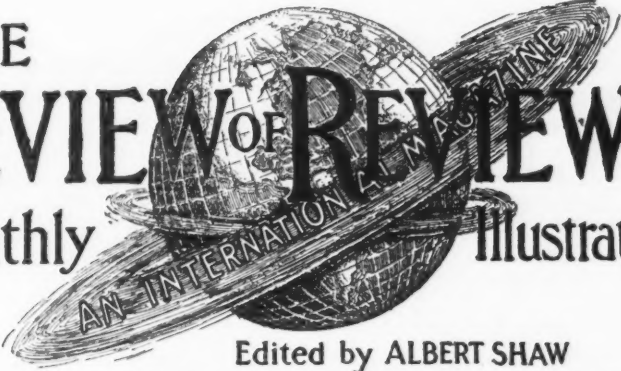
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Life and Education.

THE President of the Conference of Charities and Correction, at its recent session in Toronto, had more than the eloquence of the speaker, he had the eloquence of the subject, when he described in a passage of breadth and vigor the sphere of influence of that conference:—

"The hosts of those for whom we must care, whose errors we must correct, for whose failures we must atone, for whose sins we and ours must suffer. They have been described to us as the talus of society, the detritus, breaking down under the attrition of the heat and frost, the drought and the rain, which so constantly attack them, and falling to the foot of the cliffs,—as captive hosts marching in sad and dismal ranks in the triumphal procession of strong, all-conquering material progress,—as the parasites, securing a living without exertion of their

own... We have heard of them as great and dangerous armies,... reaching, when we include all in one great category, the criminals of all grades,... the paupers, tramps, mendicants, the insane, epileptic, idiotic, inebriate, the deaf and mute, the blind and diseased, into millions upon this continent."

Such words, we say, have the eloquence of the subject. They appeal to the earnest mind, thoughtful of the possibilities of social betterment. The deliberations of this conference, representative of the United States and Canada and composed for the most part of experts and officers in all branches of relief of the poor and care of the degenerate and criminal, upon the problems of asthenontology, to use the approved word, "the science of weakness," must be of vital interest to every citizen, and must render valuable even a summary statement of its conclusions.

Does education lead to crime? Does it decrease crime among the delinquent class? The extravagant hopes of the advocates of public elementary education forty years ago now seem an Utopian dream, and yet the waking truth is full of consolation. Education is beyond doubt a factor in the amelioration of evil conditions, and an element of strength and comfort to the weaker members of society. Such is the testimony of the conference in many new aspects. For instance, the Bethel Relief Society of Detroit report that alien Jewish paupers come to us, to the extent of 85 per cent. from countries having no popular education, and of 15 per cent. from countries possessing national systems of instruction. The operation of a free kindergarten system has been attended with most excellent results in tenement districts of San Francisco, where, out of nine thousand children taken in hand, only one was consigned to the reformatory. The reformatories for children, too, under the new system of industrial training, do really reform, in a percentage of instances, calculated on a basis of over one hundred thousand cases, of from 75 to 82. Such testimony, we say, is fresh

proof of the power of education in building up character and fostering independence and self-support among classes recruited largely from the indigent and the criminally disposed. It is in view of such testimony that we must deplore the fact that the evils of truancy and absence from schools have still inadequate force with public conscience. While in Germany only one child in six thousand fails to attend school, the most favorable showing of any state of the Union is one in nineteen. Yet truancy is rightly pronounced a blight upon the child's life, and enforced absence from school a crime against his nature.

The crying evil in the administration of charity is the absence of organization. One state differs from another in organization, and within the state private, civic, county, state, and national charities overlap and conflict. The conference advocates congressional committees of investigation to examine and report on the whole question. Meanwhile, voluntary effort must be co-ordinated with the system of official relief, which can best be done by associating voluntary workers with the district relief agent. Through them, indeed, must largely come kindness of heart and brotherly love to keep the system from turning into a mechanical routine, blessing neither him who gives nor him who takes. But private charity must be informed, enlightened into scientific charity. "The passion for doing good may be over-hasty," said Matthew Arnold, "in determining what reason and the will of God say." But the problem of the unemployed—how is it to be solved? As the Westerner cured his insomnia, "by sleeping it off"—by giving them work? If we create state centres of employment, shall we not weaken the responsibility of men to their own natural employments? For a man may be less anxious about his work and place if he is sure of some state relief work to fall back on, though it be low-priced and restricted in amount. A futile fear, surely, or a brutal conception of man's nature! But what Indian system of relief work shall we undertake for the host of the unemployed, if remunerative work can at all be given? Better, however, that the state should offer work at a low wage than bear the total loss of the activity of the un-

employed and suffer from the moral degeneracy that follows prolonged idleness. How shall we deal with the vagrant—the voluntary idler? The nation must secure uniform municipal law and cohesive action in dealing with this class; vagrants must be listed and described in accessible inventories, and if they will not accept state employment, they must be consigned to houses of correction and forced to work.

Society is far less interested in the crime committed than in the good life that may be led, and, as a matter of fact, it costs more to convict the habitual offender than to keep him in restraint. We must classify offenders. First offenders may be let go under "suspended sentence," a plan so successful that one judge has noted that, out of forty he thus set at liberty, only one has reappeared before him for judgment. For the more serious delinquents, the more extensive use of sentences determinate upon the moral condition of the criminal rather than upon the crime, has met with approval, and will in all probability prevail. What evils are still to be remedied in our jails, in our treatment of prisoners? The denunciations of the county jails by the conference herald an immediate advance of practical reform. These jails, where suspect and culprit, insane, imbecile, and indigent herd together, are but so many schools of vice, institutions for the lowering of the moral tone of the trivial and first offender to the level of the incorrigible. The only improvement possible with these institutions is to abolish them, a recommendation that took shape in the practical plan advocated by the Hon. Philip C. Garrett, delegate from Pennsylvania, which merits special statement. County jails must be done away with and their occupants provided for by various new establishments according to a strict classification of the offenders. Boys and girls must be sent to reform schools; vagrants to houses of correction; habitual drunkards to state inebriate asylums; accused persons and witnesses to houses of detention; corrigible men and women to reformatories; the incorrigible to penitentiaries; and the criminal insane to hospitals.

A final phase of the work by the conference was the Social Settlement, now operative in our

largest cities, a noble attempt to strengthen the brotherhood of men, rich and poor, cultured and ignorant, to know what the poor think and feel, to extend their mental view and light the drudgery of labor with a sense of its purpose and sacredness. Specially noteworthy was the protest of Miss Addams, of Hull House,—

"Against the spirit of intellectual selfishness which has caused literary men to write for too small a constituency, so as to shut the toiling masses out of the mental treasures which they by their work make possible."

Other ideas were in the air,—training schools for relief officers, state regulation of matrimony, so as to check the numbers of the insane and the degenerate; but here the practical work of the twenty-third session of the conference ended. We must acknowledge that our feeling of confidence in the agencies of reformation already operative is largely strengthened by the statistics and personal testimony brought forward; but our feeling of discontent is likewise strengthened at the prevalence of illiteracy, the indifference of parents toward the truancy and unnecessary absence of children from school, and at the vision of the chaos that stands for organized charity, where the need is so great and the waste of effort and money so extensive. There is, we may say in conclusion, one phase of the work of the Social Settlement that joins it sympathetically with University Extension—a phase of work which takes up the problem not simply of how shall the masses of toiling men live, but how shall they live worthily, though living plainly—an ideal that lies behind the words of Tolstoi when he writes:—

"Everything that formerly seemed to me wrong and despicable, such as rusticity, poverty, austerity, simplicity of surroundings, of food, of clothing, of manners, all have become to me right and important."

To our mind, the history of literature, as the subject is usually understood, can have no place in our primary schools, and but a minor part in our secondary schools. Every one is agreed that the value of the study of literature is almost exclusively due to the influence of the master-spirit treasured up for a life beyond life, bringing us culture as soon as we comprehend it.

It is true that there are some lives of men more poetic than poems, but have we teachers to expound the poetry of these lives so that their beauty of spirit will tell like the finished beauty of a poem? And, indeed, if we are to go to biography for inspiration, we should prefer Palissey to Pope and Gordon to Goldsmith. There is, then, no possibility of substituting biography for literature. Can the history of literature find any place at all in our schools? We hold that there is no true history of national life that does not take equal account of the name and work of the makers of its literature with the makers of its commerce and its constitution. They deserve as great a place, and there is no true teacher of history who does not co-ordinate with the story of a nation's politics, its religion, its trade, and its constitution the story of its literature. Thus, while there can be no special study of the history of literature, at least the names of its chief men of letters will be incorporated with the great epochs of national life, and find a place in the memory of the child. And the interested teacher of literature, even at an early stage of instruction, will find many occasions to point the message of a poem that is being studied by apt allusion to the life of its author. In high schools the element of literary biography plays an increasing part, though still it must remain a means of elucidating the literature under study, serving in the temple that it must not usurp. If at the close of the high-school course the student—and he must have received rare training—possesses a taste and judgment sufficiently conscious to analyze literary effects and distinguish the manner and flavor of different authors, he is ripe for the study of the history of literature. Without such taste and judgment, all history of literature, except in the elementary way of general history and the lives of individual authors, will be dust, lumber, and woe unutterable. Thus we hold largely with Mr. Pancoast, as he views the matter elsewhere in this issue, in regarding the middle course as the right one,—not a history of literature without literature, nor a study of literature without history, but a study of literature with history, provided so far as our schools are concerned this history does not pass the biographical stage.

Literature vs. the History of Literature.

"The future of poetry is immense, because in poetry, where it is worthy of its high destinies, our race, as time goes on, will find an ever surer and surer stay." If we alter this familiar sentence of Matthew Arnold's by substituting for "poetry" the more comprehensive word "literature," we shall have a compact and admirable statement of the importance of literary study. If we agree in assigning this high place to literature, as one of the vital forces in the life of the world, we must agree in feeling that the question as to how the power of literature can best be deepened and extended is one of almost universal interest. Literature for many of us means mainly or wholly the literature of our mother-tongue; the best way of teaching and studying it is not merely an appropriate subject for educational conferences, it is a matter for the folk-moot of cultivated readers. In the hands of the philologist, the grammarian, or the professional student, literature may indeed be made the material for highly specialized work, but it is not, after all, primarily a technical subject, but one of the earliest and most instinctive of the arts. It is not a special preserve for commentators and college professors, it is rather intended to be the great common pleasure-ground of humanity. No one who believes in the power of great literature to calm, to exalt, to purify, and to console, can fail to be impressed with the thought of what a truer and deeper love of literature might accomplish in a nation such as ours. Surely no great nation in the world stands more in need of its influence, none offers a richer or more inviting field to the teacher who labors honestly, in however limited an area, to extend its power.

There are, of course, innumerable ways by which the appreciation of literature may be more widely diffused among us. I shall confine myself to a single point—the relation that literary history should hold to the study of literature in preparatory and collegiate instruction. The subject may seem at first sight a purely technical one, but, if we are honestly convinced of the really national importance of good literature-teaching, we shall not shrink from the consideration of matters of detail.

Those who have watched the drift of English instruction and discussion among us must have noted a growing disposition to regard literary history as a hindrance rather than a help to the study of literature. The general influence of the college entrance requirements has been to confine the preparatory study of English literature to the mastery of certain prescribed masterpieces, and editions of the required English classics have literally poured from the press. If an applicant for admission to college

has a sufficiently exact knowledge of certain specified books, it is considered by most colleges a matter of no moment if he is ignorant of the most elementary facts of literary history. Whatever our present danger is, it is apparently not that of elevating literary history into undue prominence, at least so far as preparatory instruction is concerned. Notwithstanding these conditions, warnings are in the air against the pernicious effects of a disproportionate attention to the history of literature. One of the latest utterances on the subject is to be found in an interesting article by Professor William P. Trent in the *'Atlantic Monthly'* for September, 1896. The position there taken—and it is at least both plausible and ingenious—I understand to be substantially this: Literature is one of our chief educational agencies for the cultivation of the emotions. The cultivation of the emotions should consequently be made the chief end of literature-teaching. The history of literature "belongs to the domain of fact," and if we wish to reach the emotions, the study of literary history, including the lives of authors, the relation of a work to its time, and the like, is "beside the mark." Hence, while conceding the usefulness of "a certain amount of literary history," Professor Trent concludes that this "certain amount" should be very limited in extent. He also subordinates or dispenses with philology, criticism, and all that parasitic growth of information which gathers over a classic; but with this we are not now concerned.

Without examining these views in detail, let us approach the subject from the point of view of the practical teacher. For the teacher, as Professor Trent well says, the one "pertinent question is how young souls can be best brought in contact with the spirit of literature." Now, our temptation is to answer this question in general terms, to say, why, by excluding philology, or by minimizing the quantity of literary history; by making your pupils read the work aloud, or commit it to memory—but I am persuaded that the more a teacher of literature knows about his vocation, the more cautious he will be about answering such a question by the advocacy of any specific method as universally applicable. He will rather ask, in his turn, how young are the souls, and what is the particular piece of literature with which they are to be brought in contact? If a boy of eighteen is to catch the full spirit of 'Comus' or of 'Lycidas,' he must know something of Puritanism, of Milton's character and aims, and of the conditions under which the poet lived and wrote. If a child of ten is to enjoy the spirit of 'John Gilpin' or the 'Ride from Ghent to Aix,' it is worse than superfluous to begin with a prelim-

inary lecture on London topography or on the life and philosophy of Robert Browning. The value of literary history cannot be justly laid down in a dogmatic general statement; it is rather to be decided, after a careful consideration of the condition of the class and the nature of the work studied, by the aid of experience, tact, and common sense. I quite agree with Professor Trent in thinking that the younger a pupil is the less he should be troubled with the historical side of literary study. The first effort with beginners should be to lead them to read good but easy literature with interest and enjoyment, and so gradually and patiently to cultivate a literary taste. Imperfectly acquainted with history, and incapable of reasoning about literary or social movements, they are manifestly unprepared for a more thorough and exacting method, and the teacher should even be sparing of comments, telling them only what is absolutely necessary for their understanding or likely to add to their enjoyment.

So far we can follow Professor Trent with safety. But, on the other hand, the general tendency of the instruction should be to gradually help them to supplement this first partial method of reading by one that is more thorough and complete. It is not only the taste that must be trained, although this is the first and most important office of the teacher; the faculty of interpretation is to be developed also. As he advances from the simpler to the more difficult pieces of literature, the pupil must be shown that for a full comprehension of these he must often seek help from without. He must be taught to look at the masterpieces of literature, not as isolated productions, but in their natural relations to the works, life, and character of their author, to the large movements of literature and society, and to the spirit of their time. I presume no one denies the value of such a method. It is accepted on all sides as absolutely indispensable; the simple question is how early can students be advantageously taught to employ it. Professor Trent seems to me a little indefinite on this point, but he tells us that he has "never got good results from the history of literature or from criticism except in the case of matured students," and he leaves us with the general impression that even in college work he is inclined to look upon more than a very small amount of literary history with disfavor.

Professor Hiram Corson, however, is more specific. In his little book on 'The Aims of Literary Study' he declares that "most undergraduates in our colleges and universities are not prepared for any historical treatment of the literature. As a preparation for this, they should first know, in the true sense of

know, which I have indicated, the leading productions along the whole line of the literature from Chaucer to the present time, and have a *feeling* of its historical current." On another page he holds out some hope that the student may be far enough advanced to begin on the philosophy of literary relationships at some future period when the "years have brought the philosophic mind," but the prospect, it must be admitted, seems something remote.

When we reflect upon the studies that an undergraduate is called upon to pursue, the contention that literary history is beyond his powers seems too extreme to be seriously confuted. The distrust of the subject as a part of the study of literature, with both Professor Trent and Professor Corson, seems really due most largely to another cause. Both seem to feel that literature and literary history are by their very nature essentially opposed and incompatible. Professor Corson characterizes the first as a spiritual subject, the second as an intellectual, a knowledge subject; Professor Trent treats the one as an emotional inspiration, the other as "drier than mineralogy to any one who is not already fairly well-read." Such a view, while containing an element of truth, is based on a fundamental misconception.

In the first place, why should literary history be dry? The long line of English men of letters from Bede to Browning includes many inspiring, complex, and fascinating personalities. The study of literary biography is the study of human nature, often in its finest or its most interesting aspects; like the greatest literature of the world, it is a study of human life; yet from the tone of Professor Trent's remarks one would suppose that it was as lifeless as inorganic chemistry. Is there no appeal to the emotions in the defiant life and tragic death of Marlowe? Richard Hengist Horne thought it so full of human pathos and passion that he wrote a tragedy about it. Are we to regard the tragic image of Marlowe's fate an emotional appeal, and the life and death of the man himself as a purely intellectual topic for "mechanical" teaching? Is there nothing stimulating in the lofty purity and pathetic self-sacrifice of Milton? Is the passionate soul of Shelley—of which, it must be remembered, his poems are but the partial expression—more lifeless and material as a subject of study than quartz or granite? For my own part, I confess that I find the personality of Samuel Johnson more interesting than the 'Rambler,' and that my emotions are more stirred and elevated by the manhood of Walter Scott than by all the poems of Pope and Dryden. It is true that literary biography can be, and often is, mechani-

cally taught, just as 'Paradise Lost' can be reduced to an exercise in parsing; it is true that the soul of man cannot be nourished on chronology. Even the life of Scott can be made dry if one squeezes out of it all that is human and heroic and packs it into small compass for student use. Here, as in other matters, a teacher needs not merely knowledge, but a love and an enthusiasm for his subject. Literary history is not the study of dates, or of "chatter about Harriet," or of desiccated biographies, but a study of great men; it is all this and far more; it means a living appreciation of the spiritual and intellectual growth of a people as recorded in its literature and shown in its history, an understanding of the underlying unity and meaning of a nation's deepest life. If this study is drier than mineralogy, when properly presented to the mind of a college student, mineralogy must take rank with poetry and music as an emotional stimulus.

And in the second place, the view of Professor Trent and Professor Corson seems invalidated by a still more serious misconception—a failure to perceive the true relation of literary history to the interpretation of literature. Literary history is not only inspiring and elevating in itself, it is often an indispensable aid to literary appreciation. We all know that knowledge will not of itself create that full emotional response to the soul of a great masterpiece which is the essence of the highest appreciation. It is not enough to know—the true lover of literature must feel. But for all that, appreciation, in the majority of cases, while not created by, is based upon, understanding; it does not consist in a knowledge of collateral facts concerning the work, the author, or the time, but it is often helped by such knowledge. To feel the spirit and purpose of a difficult work, a student needs all the light he can get from all sides; when we teach him to darken or exclude the knowledge of things without, we teach him to lighten a dull room by closing the shutters. First know in the highest sense all the masterpieces from Chaucer to Tennyson, before you meddle with literary history, says Professor Corson. It is an almost impossible requirement. It is not a light matter to really absorb the spirit of one great work of literary art. Professor Dowden speaks with truth and soberness when he says that "to submit ourselves to as many masters as may be counted upon the fingers of one hand is perhaps as much as can really be accomplished in a lifetime." Yet Professor Corson lightly imposes on the undergraduate, who is supposed to be too immature for the study of literary history, the preliminary duty of mastering all the leading productions of English literature.

It is the extreme view that shows best the

danger of that growing tendency to regard literary history with suspicion or positive aversion as an educational factor. It is quite possible to have too much of it; it is quite possible to teach it in a dry way; what we need at present is enough of it, taught in a right way. To attempt to divorce literary history from literature is to attempt to part what has been divinely joined together. It is likely to discourage sound methods of interpretation and retard a genuine love of literature. Nothing is gained by breaking an alliance so sacred, for, like Love and Knowledge in the 'Palace of Art,' literary history and literature are sisters

"That dote upon each other."

They

"Never can be sundered without tears."

HENRY S. PANCOAST.

Movements in English Education.

IV.

DENOMINATIONAL TEACHING.

The debates on the Education bill in the House of Commons during last session were marked by many dramatic incidents, but no scene imprinted itself more powerfully on the memories of the bystander than a young man's earnest plea for Christian teaching in the elementary schools. One afternoon in the dull time just before dinner a young member, new to the House, rose to make what was rather a declaration of faith than a political argument. The House of Commons, which is made so uncomfortable by inopportune earnestness that it quickly turns the laugh against any extravagant enthusiasm, was first startled into silence and then entirely charmed by the boyish sincerity and candid eloquence of the speaker. "We shall make a great mistake," he concluded, "if we think that our great fleet and our great revenue are the true sources of the strength and power of this nation. They are the splendid fruits of it, but the root is deep planted in the religious faith we hold, and draws its sustenance from our abiding fear of God. I believe it is impossible to present a more momentous question to the attention of the House than the question of Christian teaching, because it involves the issue of national faith or national apostasy, and national apostasy, let us be sure of it, means ruin. If we preserve our national faith, it matters not in the end what catastrophes overtake us; we shall rise again from every defeat with renewed vigor and renewed power of usefulness and greatness. But if our faith is destroyed, we shall fall inevitably and never rise again."

A stranger, hearing these words, might have presumed that the speaker was arguing

against a system of secular education in which religious teaching had no place or honor. As a matter of fact, however, Christian teaching is given, and well given, in the vast majority of the schools which he denounced. But it is undenominational Christian teaching. All that is excluded is the formulary which is distinctive of a particular denomination; the program admits all that is commonly accepted by the whole company of Christian people. Was the young man, therefore, under a delusion, beating the air and assailing a phantom of his own imagination? No; he, and thousands like him, believe that the Christian religion cannot be effectually communicated except in the form of certain dogmas which comprise its accurate and authoritative expression. The attempt to teach Christianity in terms so general as to be acceptable to all Christians alike seems to him vain and fruitless. So taught, the doctrine appears to him too vague and misty to leave any permanent impression on the scholar's mind. It must be concentrated and administered in the formula of the church, or it might almost as well never be taught at all. But how does the fact that there are many churches, each convinced of the rightness of its own formula, affect his argument? He would probably reply that he deeply deplors the divisions in Christian society, and can only look for their ultimate removal by the operations of the Divine Providence, but that, in the meantime, and things being as they are, each church must be allowed and enabled to imprint its own dogmas on the impressionable minds of the children committed by their parents to its care. All that the state can do is to give aid and encouragement to the various forms of denominational teaching, abandoning the futile effort to find and diffuse what may be called the common measure of Christian truth.

There is no doubt that opinions like these have during the last twenty years made great advance both in the Old World and the New. In Germany the undenominational, or *paritätsschulen*, are on the decline. In France, while the child population in the public elementary schools is actually diminishing, the number of scholars in the private elementary schools, where Catholic teaching is given, shows an increase. In parts of Canada, where in former years Catholic and Protestant children were educated together in the common school, there is now a strong demand for separate schools for Catholic scholars. And in England, where in 1870 the Church of England welcomed with hardly a dissentient voice the idea that in the Board schools children of all denominations should be given an opportunity of receiving common instruction in the Christian faith, a strong party of younger churchmen can find no

words of scorn too strong for what they call "the monster of undenominationalism."

We may deplore all this, but we cannot disguise it or affect to deny its significance. Statesmen have to take things as they are, and to adjust national arrangements to national needs. Whether the phenomenon above described is due to the spread of sounder faith or to a form of theological malaria is less the statesman's concern than the necessity of finding some means of meeting the new opinions and so handling them as to prevent them from injuring the efficacy of secular instruction or imperiling national unity.

The movement for denominational teaching in elementary schools, like all other great changes in opinion, has a good and a bad side. In the first place, it has largely arisen as a protest against purely secular education in countries where the parents show little readiness themselves to impart religious teaching, and where there are few organizations such as Sunday-schools for religious instruction. In spite of bitter opposition, it is probably the conviction of the great majority of men that religion — the word being used in its widest sense — is an inseparable element of true education. Starting back from crude denials of the value of religious instruction (I say "crude," because many of such denials come from men who are at heart religious, but falsely identify religion with the formulas of a particular sect), a great mass of public opinion has swung into the opposite extreme, and has allowed itself to be too readily persuaded that the only sufficient form of religious education involves special instruction in the theological differentia of a single church. Let us not too hastily censure such a misunderstanding.

In the second place, men and women have begun to feel the spiritual loneliness of large cities, and to cling with eager devotion to the great religious societies which bind people together and make them feel members of a common brotherhood. They dread for their children the separatism of a modern town life unrelieved by membership in a great society which appeals to the higher instincts of the race. Now, it is true that the public elementary school is part of a great municipal and national organization. It is true that the leaders of public education themselves live in presence of a high ideal of social service and are never unconscious of the collective significance of the movement of which the school and even each individual scholar is a fractional part. But it needs trained power of imagination and skill in abstract reasoning to realize this ideal side of the public elementary school. The French, possibly the American, nations enjoy the privilege of such an ideal, but in England

the institutions are too new, our municipal conceptions are still too unformed, for the common run of people to have reached the point at which the Board school is, in the true sense, a central fact of patriotism, a means of civic inspiration, a symbol of national unity. In the meantime, many of our people cling to the school which is visibly associated with their church, which stands for part of a great organization of spiritual life and signifies something not themselves, but a high and gracious power of consolation and help.

Not that the poor man and woman fully realize why they thus turn to the denominational school, when they do so under no undue persuasion and with no vulgar motive of self-seeking or beggary. But it seems probable that the instinct which moves them is the search for a form of associated life which they can understand, a protest against the emptier individualism which seems to them to be its alternative.

On the other hand, it is difficult to believe that some of the advocates of denominational teaching are actuated by less worthy, though not less disinterested, motives. Some appear, however, to be possessed by a passion for proselytism, a desire to increase and extend the influence of the church which they serve, and in their pursuit of this aim not even to flinch from a policy which, if successful, would weaken the state. They cannot see that church and state form parts of a higher unity. To them the state is a rival of the church, an antagonist which must be hampered, injured, and estranged. This is the kind of denominational enthusiasm which inflames the fiercest opposition and sets the pendulum of national feeling swinging from one unhappy extreme to the other in constant reaction. And no one has more eloquently stated the patriotic case against such malignant and destructive denominationalism than Victor Hugo when he wrote the following words:—

"And you claim the liberty of teaching? Stop! Be sincere. Let us understand the liberty which you claim. It is the liberty of not teaching. You wish us to give you the people to instruct. Very well. Let us see your pupils. Let us see those whom you have produced. What have you done for Italy? What have you done for Spain? For centuries you have kept them in your hands, at your discretion, in your school,—these two nations illustrious among the illustrious. What have you done for them? * * * Italy, which taught mankind to read, now knows not how to read. Spain, thanks to you, wears a yoke of stupor, which is the yoke of degradation and decay."

There are many signs that the movement in England in favor of an excessive form of de-

nominal teaching is really an offshoot of the Catholic movement. It is the Roman Catholics who have given the most pointed and persistent expression to its demands. It is the Catholic party in the Church of England which has caught up the cry and is now attempting to drag the whole of its fellow-members into line with it on a new policy—not, be it remembered, the policy of the church a quarter of a century ago. In so far as it is extravagant and unreasonable, in so far as it is severely logical, doctrinaire, and intolerant of practical compromise, the new movement is probably a mere exotic, and will spend itself in the course of a generation.

But there is another question which must be put to the extreme advocates of denominational teaching in elementary schools—a question which is rarely heard in the present struggle, but sooner or later will demand an answer. What is it proposed to teach? Is the mind of a little child capable of assimilating abstract dogma? In pursuing it with catechisms, are you not really violating nature, neglecting the most obvious lessons of psychology, attempting to force it to learn things which its mental powers are not yet sufficiently developed to comprehend? Beware lest you not only fail to achieve your purpose, but actually injure its powers, dull its perceptions, crush out the tender beginnings of religious instinct, accustom it to hypocrisy and imposture. As Pestalozzi said: "Es ist eine Abschwächung der religiösen Gefühle, eine Ertötung ihrer Kraft, die Kinder in religiöse Bildung viel Red' und Antwort geben zu lassen."

There is a passage in Froebel's autobiography which may be recalled in this connection: "The naturally trained child needs no definite church forms, because the lovingly fostered human life, as well as the untroubled child-life also, is and must be in itself a Christian life. * * * A child runs a great risk of casting away his whole higher life along with the dogmatic, religious forms which he has been unable to assimilate."

To conclude with a few words of Pestalozzi which go to the root of the whole matter: "Der Glaube an Gott und die Lehre von seinem Dienst ist für das Volk nicht die Sache seines Kopfes, sondern seines Herzens." X.

What sculpture is to a block of marble, education is to the human soul. The philosopher, the saint, the hero, the wise, and the good, or the great, very often lie hid and concealed in the plebeian, which a proper education might have disinterred and brought to light.—Addison.

Education does not mean teaching people to know what they do not know; it means teaching them to behave as they do not behave.—Ruskin.

Books.

ARCHITECTURE IN ITALY, FROM THE SIXTH TO THE ELEVENTH CENTURY: Historical and Critical Researches by Raffaele Cattaneo. Translated by the Contessa Isabel Curtis-Cholmeley in Bermawi. Illustrated. New York: Truslove & Combs. London: J. Fisher Unwin. MCCCCXCVI.

Any substantial contribution to the obscure subject treated in Signore Cattaneo's important work is welcome to archaeologists and architects, and to all who are interested in the history of the fine arts.

It was during the period covered by this book that art reached its lowest depths in Italy, and it is owing to the small number of buildings of that age still existing and to the apparent unfruitfulness of the field that so little serious work has been done in it. The historian of art in general has contented himself with a few sentences on the subject, by which he makes an easy transition from the great works of Ravenna—the latest of which was completed before the middle of the sixth century, the beginning of the period discussed by Cattaneo—to the building of San Marco in Venice some four or five centuries later.

Several authors, such as Hübsch and Rohalt de Fleury, cover, more or less exactly, the period chosen by Cattaneo, but few, except Mothes, Cordero, and Dartein, confine themselves to Italy. Thoroughly conversant with the entire literature of the subject and, still better, with the actual remains of the period throughout the whole of Italy, Cattaneo undertakes to explain the forces which brought about the degradation of art in the seventh century, and its gradual return to a happier state in the ninth, tenth, and eleventh. In support of his conclusions he brings a mass of evidence which practically includes all of the important remains of the time; and in passing these under review he frequently finds himself sharply at variance with the ideas previously held regarding them.

To put the essence of a volume of four hundred pages into a few paragraphs is not easy, but must be attempted. To be brief, then, Signore Cattaneo devotes the earliest pages of his book to what he calls Latin-Barbarian architecture under the Lombard rule, and finds that the degradation of Italian art, beginning in the latter half of the sixth century and continuing through the seventh and eighth, was due chiefly to the Lombard conquest. But such an explanation is not entirely adequate, for in many parts of Italy which suffered only slightly or indirectly from the invasion of the barbarians we find the arts reduced to as low a state as in

the parts where the conquest was the most ruthless. Even had there been no barbarian conquest whatever, the record of the calamities of the latter half of the sixth century would in itself furnish sufficient explanation of the subsequent state of the arts.

Muratori asserts that in the year 566 a furious plague almost depopulated Italy. In 590 another pestilence, this time attacking animals as well as men, swept over the country. In 589 terrible floods, proceeding from all the mountainous regions, destroyed cities and villages and made valueless vast fertile tracts. Famine, fire, and drought completed the misery of the unhappy land. Such continuous calamities destroyed or put to flight all the artists who had previously worked in Italy; but even had they lived through such ruin, there would have been only the rarest opportunities for the exercise of their skill. Before occupying itself with art, the country had to recover from its misfortunes. For decades only works of the most utilitarian character were undertaken, so that at last, when Theodolinda undertook to restore or rebuild several churches, art, in Lombardy at least, had slumbered half a century. As the new artificers called to decorate these churches with painting and sculpture had had no serious training, and but little chance to exercise their slight skill, it is not to be wondered at that their work, based as best it could be upon neighboring Byzantine examples, was crude in the extreme. To all these conclusions one may subscribe readily enough, in spite of the fact that a number of writers have assumed that the characteristics of the Lombard style were brought into Italy by the barbarians; but when Signore Cattaneo sets out to prove by the monuments the truth of a statement of Cordero—an author for whom he has the most profound admiration—"that the Lombards, being still barbarians when they descended into Italy, could not have had architects, nor an architecture, of their own," we fail to find his proof conclusive. He carries us from Ravenna to Rome, and back by way of Monza to Torcello, and, though we are made to examine the plans of some churches and inspect an enormous amount of decorative sculpture, and although we are still perfectly willing to subscribe to our author's conclusions, we nevertheless fail to find actual proof of them.

In this way we are carried through the latter half of the sixth and the whole of the seventh century; we are not sorry to be through with them, and to pass on to what our author describes as the second influence of Byzantine on Italian art and calls the Byzantine-Barbarian style.

At the beginning of the eighth century there

appear works of decorative sculpture free from the crudities of the seventh century. The lines are drawn with care and vigor, and varied ornaments are distributed with an evident sense of balance. Animals are mixed with foliage, and the human figure reappears. This style, which, although never perfect or beautiful, is refreshing after the poverty of that which preceded it, extended throughout the whole peninsula. The profusion of minute ornaments, plants, flowers, olive leaves, roses, gemmed crosses, all point to an Eastern origin, and preclude the idea that such a style had been brought from beyond the Alps. After half a century, it suddenly disappeared, leaving Italian art in a state nearly as barbarous as it was before. Our author believes it to have been exercised by a band of foreigners, and by a process of exclusion he concludes that they could have been none but Greeks. This time his examples, for a hundred pages, taken from the whole of Northern Italy, as far south as Capua and Benevento, carry conviction with them. We are forced to agree that he has made out his case. The similarity between the examples of Athenian and Syrian work of the seventh century, and Italian work of the eighth century, is close enough for us to agree that some influence other than that of a mere revival of an earlier Italo-Byzantine style must have been active.

We now proceed to the ninth and tenth centuries, the work of which Cattaneo designates as the Italian-Byzantine style. The band of foreign artists whose work characterized the previous period having suddenly disappeared, there was left to the natives of Italy a fund of artistic material of the highest educational value, of which they were not slow to avail themselves. Though they never possessed the innate perception of the beautiful that characterized the Greek artists, yet the Greek examples awakened in them a love of richness, profusion, and variety of decoration which made their work easily distinguishable from the cruder native efforts of the seventh century. Though they learned everything from the Greeks, their work was not a servile imitation. They lacked the Greek fecundity of fancy, and failed even to make full use of the liberal store of motives at hand, yet they had a breadth of composition, and a rough touch that endowed their work with a stronger architectonic feeling than that of their masters. The dominant note of the ornamental sculpture of this period is the intertwining band, both curved and straight. In these the Italians had discovered a free and appropriate element of decoration, which might assume variety and richness without exacting too much from the mind or chisel of the artificer, in whom ingenuity and diligence

would be sufficient. Cattaneo sees in all this, rightly enough, the dawning of the resurrection of art in Italy, but he gives the credit of it to Lombardy without evidence and on an hypothesis that scarcely explains the facts. Again we are taken on a comprehensive round of Italy and shown innumerable examples, and so reach the closing chapters of the book.

These chapters deal with architecture in the Lagoons and in Venetia in the ninth, tenth, and the first half of the eleventh centuries.

The work of Signore Cattaneo is, as we have already said, an extremely valuable contribution to our knowledge of the art of a remote period. But the book has a misleading title. It should not have been called 'Architecture in Italy,' but 'Decorative Sculpture in Italy,' for that is its subject. Its excursions into the field of architecture are relatively few and short. Some extremely interesting plans of buildings are given, but their number is slight compared with the great abundance of excellent engravings of the architectural ornaments described in the text—illustrations not only prepared especially for the work, but taken from Vögue, Darstein, Salzemberg, and others when theirs would make clearer the author's meaning. It is this wealth of illustration that forms the chief attraction of the book for many who delight in the ingenious fancies of the primitive artist, but care little for archaeological research.

The book is an admirable production of the Gresham Press, beautifully printed, and appropriately bound in vellum. Its most serious defect is chargeable neither to the author nor to the publisher, but to the translator. The poor translator; how preposterously she has done her work! Is it that she never knew how to write English clearly and idiomatically, or has she, as her name would lead one to think, forgotten her native tongue? Involved and labored sentences are the rule; pedantic expressions, such as "synchronical" for "contemporary," are abundant; and many pages are marred by the use of Italian in place of English forms—for example, "Esarch" for "Exarch," "narteci" for "narthex." In other places, no attempt is made to translate the Italian word, and we therefore find such expressions as "sgorbs," "corridietro," etc. A still more annoying fault is the imperfect attempt to translate proper names into English. If San Lorenzo and San Ambrogio are to be done into English, why not call them St. Lawrence and St. Ambrose? As it is, they appear as S. Laurence and S. Ambroise. The delightful old church of S. Giorgio in Velabro is horribly Anglicized into S. George at Vela-bro. Nor is there any consistency in the attempt, for on a single page we find San Giovanni-in-Valle changed into S. John-in-Valle,

while S. Maria-in-Organo keeps its proper form.

But in spite of the translator, the book succeeds in shedding light in a dark place, and is therefore welcome.

FRANK MILES DAY.

PENNSYLVANIA COLONY AND COMMONWEALTH.

By Sidney George Fisher, Author of 'The Making of Pennsylvania.' Philadelphia: Henry T. Coates & Co., 1897. Pp. 442.

It is difficult to decide just what it is that makes Mr. Fisher's later book less interesting and attractive than his earlier volume. Perhaps the subject offers fewer salient points of observation, and the narrative, well as it is told, hardly supplies the same vivid picture of the making of a great commonwealth. Then, too, much of the ground is covered by Shepherd's 'History of Proprietary Government in Pennsylvania,' a recent and very exhaustive contribution to a better knowledge of the period, which, although written in a very sober style—in great contrast to Mr. Fisher's picturesque sentences—gives the reader in its six hundred pages a much more exact account than it is possible for Mr. Fisher to compress into his less bulky book. Moreover, the recent issue of 'The Statutes at Large,' edited by Mr. C. R. Hildeburn under the care of Judge Mitchell and Mr. Henry Flanders, puts clearly before the reader the early legislative history of the Commonwealth, showing how law-making was hindered by the power of the English Government to restrict it, and by the free exercise of that prerogative. Still, to the great body of readers not likely to study the somewhat dry pages of Shepherd's 'Pennsylvania' or the still drier records of Hildeburn's 'Statutes at Large,' Mr. Fisher's book offers a summary of the colonial history of Pennsylvania that is readable and well worth reading.

We see the succession of colonial governors; the representatives of Penn and his sons, and their struggles with the ruling and controlling elements; the peaceful Quakers, for whom Mr. Fisher has no great liking; the stolid Germans, for whom he has as little admiration; and the somewhat turbulent Scotch-Irish, who by no means please him with their efforts to secure the control of the government. Perhaps the best part of Mr. Fisher's book is his analysis of the elements constituting the parties at the outset of the Revolution, and of the share taken by them in overthrowing the existing form of government and in imposing upon the people, as part of the War of Independence, a constitution drafted by a convention that came into being without legal right.

Accustomed as we are now to an elaborate

system of checks and balances, and to the exhaustive debates of constitutional conventions, it is difficult to realize the summary way in which the committees of safety, created to strengthen the efforts to secure independence, could call and practically control a convention to make a new constitution, to declare Pennsylvania an independent state, to abolish its old charter, to administer a new system, and to do all this without any vote of the people; yet this is the history of the Constitution of 1776 and of the convention that made it and put it in operation, almost without any authority in law or in fact. Dr. Charles J. Stillé, in his capital Life of John Dickinson, was almost the first to point out the way in which all this was done, and Mr. Fisher follows his high authority in showing that the new Constitution not only turned out of power the Quakers, and the leaders of the Proprietary party—Willing, Allen, Morris, Norris, Dickinson—but made many of them Tories, and put an end to the position of influence all of them had hitherto deservedly held, and called forth a body of new men, who moulded the state into something quite unlike Penn's Commonwealth.

It was this new element that took away the charter of the College of Philadelphia, sent its provost to prison, and made short work with his plans for its extension. Through the same spirit the Bank of North America, called into being to help the colonies in their struggle for independence, lost its state charter, and was enabled to exist only by virtue of the charter from Congress. It is some compensation to know that these tyrannical acts led the convention that framed the Federal Constitution to guard against any such abuses. This example was followed in making the new Constitution of 1790, adopted by the state after due formalities, under which Pennsylvania has lived and grown. Apart, however, from Mr. Fisher's somewhat caustic criticism of the political development of parties in Pennsylvania, is his sketch of life and manners at the time of the Revolution, with his hearty praise for the colonial architecture, the suburban homes, and the men and women who made such a favorable impression on our visitors, from whose records we are given a very graphic picture of the times.

The mob that governed Philadelphia during the Revolution, although it was led by Reed, Cadwalader, McKean, Mifflin, and Hutchinson, with whom Norris, Dickinson, and Wilson were fellow-workers for independence, soon passed beyond the control of these representatives of earlier and older influences, and with the new century new leaders with new methods came to the front in state and city. To their want of capacity Mr. Fisher attributes the steady decline of all in relative influence, and he traces the

successive stages by which Pennsylvania and Philadelphia lost their pre-eminence. He hardly pays sufficient attention to the great natural advantages of a port like New York, or to the wise forethought which connected that city with the great lakes and the still greater West by cheap water routes, paralleled in turn by railroads of easy grade, while Pennsylvania slowly and reluctantly abandoned its turnpikes for canals, and its canals to foster railroads. It is much to the credit of Philadelphia that, even when hopelessly deprived of its shipping, it found compensation in a great industrial growth. It is not easy to accept Mr. Fisher's views as to the growth and improvement of the public schools, for undoubtedly the system under which they have grown up still leaves much room for reform to bring them up to the standard of those in New England and in the West.

The closing chapter of Mr. Fisher's 'Pennsylvania' is by no means a satisfactory one, and it would be better to recast it in another edition. The penultimate chapter, that on the Civil War, with its meagre description of Gettysburg, might well be omitted, and replaced by a more exact account of the political parties in Pennsylvania at the close of the last century.

In both his books Mr. Fisher has told the story of Pennsylvania with a freshness and vigor that compensate for want of exact detail; and his historical method is a vast improvement on the dry pages of Proud and Gordon, the formerly accepted authorities. Such books as Mr. Fisher has given us will do much to spread a general knowledge of the real influences in the growth of the Commonwealth; and, while no doubt new editions will gain by revision and by the use of recent works, his two volumes are a positive gain for a clearer knowledge of the real history of the state in its early days of proprietary government and in its colonial life. With all their shortcomings, these two modest books are well worth the attention of students and teachers and of all earnest readers. Without at all accepting Mr. Fisher's very positive opinions as to the relative importance of the Quakers, the Germans, and the Scotch-Irish in their respective shares in the history of Pennsylvania, it is due to him to say that we get in his pages almost for the first time a clear and connected account of their relations to one another, and to the great events of our history. Even Episcopalians will hardly feel flattered by the tribute he pays to them and to the leadership of the venerable Bishop White, and their ecclesiastical rivals will no doubt protest against his harsh judgment as to the motives and results of their share in our local history.

It is, however, no small merit thus in two books of moderate size to have given

the salient points of the rise and growth of Pennsylvania, and to leave the beaten track of dry chronicle for the broader road of inquiry—not always, be it said, with philosophic insight—as to the causes of the changes that mark the successive epochs of our colonial life and of our growth into a great commonwealth. After all, a little book, with all its comfort and convenience for the reader, does not give the author always or often scope enough for details; and Mr. Fisher has assumed either more knowledge in his reader, or more confidence in his summary of facts and in the opinions he bases on them, than may well be justified. He has sometimes sacrificed space for indulgence in his rather colloquial phrases. If history is no longer written in a stilted style, yet there is a certain dignity in the subject that ought to be kept in mind. The absence of any authorities or references, either in the text or in notes, is of itself somewhat likely to lead to doubts as to the absolute safety of putting too much reliance on Mr. Fisher's summaries of antagonistic parties and opinions. To give his books a lasting value, he should supply a fuller bibliography, and enable students to refer to the sources of his own statements both of facts and of his inferences from them.

J. G. ROSENGARTEN.

SOUTHERN STATESMEN OF THE OLD REGIME.

By William P. Trent, M. A., Professor in the University of the South. Thomas Y. Crowell & Co., New York, 1897. 8vo., pp. 293.

The biographical studies which make up this volume were originally prepared as a course of lectures to be given at the University of Wisconsin. Their purpose goes far to explain their character and form. There is from the first page to the last an argumentative attitude. The persons under discussion are not presented to us from a universal point of view, but from the particular platform of a Southern man exhibiting his heroes to a somewhat hostile audience. The lecture form lends itself well to such a treatment, and the author's frankness and courage are very attractive. One thing is particularly pleasing. Professor Trent, an out-and-out Southern man, occupying a prominent position in a Southern university, deals with the statesmen under consideration with a frank recognition of the folly and fatuity they displayed in upholding slavery, and does not hesitate to condemn the "South's peculiar institution" as utterly immoral and demoralizing. He tells us in his preface: "My opinions are the results of my own studies, based chiefly upon Southern materials; and I am willing to change all or any

of them, when they are proved to be erroneous, but I am certainly not to be turned from any of them by unstinted personal abuse." This passage makes us aware that, if the young student of history has dared to think and speak for himself, and has grasped the truth that pro-slavery statesmen fought vainly and in a bad cause, his auditors have not all reached his point of progress. It is the sad misfortune of the South that so many of its people cannot dissociate the courage and devotion of the past from the bad cause which called them out.

The statesmen selected for study are Washington, Jefferson, John Randolph, Calhoun, Stephens, Toombs, and Jefferson Davis. The choice is defended in the preface as inevitable. Yet surely it is a curious selection. If so broad a man as Washington, so unsectional in temper and in influence, were chosen, surely Jackson, Clay, and Benton should not be rejected, as they are, "because they came to stand for ideas distinctly Western." Rejection on this basis tends to obscure the fact that the South never became wholly shut up to pro-slavery views, and tends to substitute the South of sentiment and secession for the South of geography and fact. As Washington stands over against Richard Henry Lee, and Marshall against Jefferson, we should note the names of Jackson, William Campbell, Preston, Clay, Benton, and John J. Crittenden as representatives of types as truly Southern as those presented in this volume.

There is not much to be said in criticism of the earlier lectures. The point of view is largely that of the 'American Statesman Series,' Mr. Adams's 'Randolph' and Professor Von Holst's 'Calhoun' being followed with particular closeness, as their ability abundantly justifies. The treatment of Robert Toombs does ample justice to the good side of the man, and deals with extreme tenderness with the offensive side of his abounding personality. It is no disservice to the present age to hear what can be said for this aspect of a vigorous and influential pro-slavery leader. What we most feel is that Alexander H. Stephens is a little lowered by the companionship in the lecture in which he is so closely compared with Toombs. In our judgment, despite the personal intimacy, Stephens was incomparably the greater man.

It is only when we come to the lecture on Jefferson Davis that we feel that, despite the most creditable effort to be unprejudiced and dispassionate, Professor Trent has failed. The lecture is strained in tone and treatment. There is no shrinking from the truth. The weakness of the premises on which the whole fabric of Davis's career was built is pitilessly exposed. But when it comes to pressing home the responsibility for adopting such false premises, we have an exculpation in place of an historical judg-

ment. The fact that we were born south of the Mason and Dixon line does not justify us in reversing moral judgments. We can recognize the high capacity of Davis for leadership, the sincerity of his motives, and the honesty of his conduct; but we should not refuse to see that his construction of the Constitution was due to mere wrong-headedness, and his rash career in leading a great group of states along the path of secession was criminal—doubly so when the object in view was, as is here admitted, the perpetuation of the anachronism of human slavery. Let us save our sympathy for the misled and deluded masses, while we kindly but firmly say that the statesmanship which develops and presses a false construction of law in the interest of immorality and inhumanity is criminal.

Jefferson Davis has many points in common with the English embodiment of constitutional wrong-headedness, Charles I. This likeness is to be seen in Professor Trent's plea. In justifying Davis's conduct in leaving the Senate, but remaining in Washington and there carrying on correspondence in the interests of secession, he says: "For my own part, I have little hesitation in affirming that when Jefferson Davis took his leave of the Senate he did it with the thorough approval of his conscience, and with a real sadness of heart. He showed none of the blatant elation that characterized many of the shallower spirits who imitated him; but alas! he took a step which, while deserving our sympathy rather than our hate and scorn, certainly blasted his career. He was a brave man and a true man, whom the gods, wishing to destroy, had first made mad—the mistakes of fathers, as well as their sins, being visited on their children." Does not this remind us of Macaulay's famous passage in the essay on Milton? "The advocates of Charles * * * usually decline all controversy about the facts, and content themselves with calling testimony as to character. * * * We charge him with having broken his coronation oath; and we are told that he kept his marriage vow! We accuse him of having given up his people to the merciless inflictions of the most hot-headed and hard-hearted of prelates; and the defence is that he took his little son on his knee and kissed him!" But the quotation need not be given at length; it is too familiar. Neither Charles nor Jefferson Davis can be excused from responsibility for a long and terrible civil war on the ground of mediocre talents or honesty of purpose. Nor is there any fear that the future will ever reverse the verdict of the past, and find in their favor. It were, then, a thousand times better that the secession movement should be allowed to sink with the pro-slavery propaganda into the limbo of the crimes of mankind against man than that the outworn

plea that men are not responsible for their deeds, if they but mean well, should be forever revamped. If slavery was a crime against humanity, secession was a crime against a great nation with a God-given destiny to fulfill.

While we feel it our duty to emphasize this point, we feel that these lectures will make profitable reading for all who will take them up. In style they are direct and pleasing, though occasionally marred by inexact and careless use of words. A few minor statements are open to controversy, but the accuracy and transparent honesty of the work throughout are worthy of the warmest praise. One curious error is constantly repeated in connection with the oft-cited name of John Taylor, of Caroline, who invariably appears as "of Carolina."

ETHELBERT D. WARFIELD.

Lafayette College.

MARIA THERESA and JOSEPH II. By the Rev. J. Franck Bright, D. D. The Macmillan Company, London and New York. 2 vols.

In their former issues, the publishers of this 'Foreign Statesmen Series' have given a single volume to each biography. In picturing the reigns of Maria Theresa and her son this method is abandoned, for, as the publishers explain, the reigns are too closely connected to be satisfactorily treated except as parts of a whole. During the period of the co-regency—1765-80—the influence of Joseph upon the great Empress was gradually increasing, and it is impossible "to attempt an account of her political action without taking into consideration the character and views of her son." Moreover, Dr. Bright regards the social reforms undertaken by Joseph during the ten years of his sole rulership as but the fulfillment of measures initiated in his mother's reign. However this may be, unity was given to the foreign policy during the whole period by the system of Kaunitz, which justifies Dr. Bright in making the volumes before us the first and second of a single work rather than distinct biographies of two rulers.

To any student interested in the political and historical development of Europe, it must be evident that the half century following the death of the emperor, Charles VI., was among the most momentous periods in history. It has, indeed, been somewhat neglected, owing to the overwhelming importance assigned to the Revolutionary and Napoleonic eras succeeding it, yet it is by no means improbable that the earlier years give us the key to the later developments. Even if we neglect such reflected importance, it is no small claim for distinction that a period should possess four such giants in politics as Frederic of Prussia, Catherine of Russia, Lord Chatham, and the Austrian Empress. Nor were

Louis XV., of France, and Kaunitz pigmies, if indeed the latter was not the mainstay of the Austrian policy.

It is in harmony with other works in this series and to the credit of Dr. Bright, that neither hero-worship nor national pride prevents his assuming an attitude of impartiality toward the actors whom he presents to his readers. An Englishman, he does not hesitate to expose the utterly selfish and ignoble policy pursued by his country during the period of its alliance with Austria, including the abandonment of that ally when Russia made a higher bid for English aid. An admirer of the shrewd and powerful nature of Frederic the Great, he admits—as, indeed, all conscientious critics must admit—the unscrupulous character of that prince. No deception was too low, no desertion too base, for use by the Prussian Government, if by that means its position in Europe could be improved. It was, indeed, the Prussian policy in 1756 which prepared the ground for Kaunitz's famous alliance with France. Prussian duplicity being the deciding argument at the French court. Even upon her new ally Austria could not place real dependence. For the listlessness of France we cannot hold Louis or his ministers directly accountable. The alliance had never been popular with the whole court, and it was this division of interests, together with the inefficiency of French governmental methods, which prevented the fullest co-operation of France with her Austrian ally. The effect was no less disastrous to the empress. When, in 1759, the Austrians and Russians had won the battle of Kunersdorf, or in 1760, when Laudon had regained the larger part of Silesia, a strong movement by France on Frederic's western frontier would have completed the triumph, but the opportunity was not improved. It is probable that France, as England before her, considered Austria more as a subordinate than as an equal, and that Choiseul was ready to use her victories as a basis for favorable terms of peace with England, even if such action should deprive the empress of the legitimate results of her active policy.

Finally, in the alliance with Russia we can see the same motives leading to the same results. From Elizabeth, indeed, much real aid was obtained, for she was as much incensed against Frederic as was her sister empress; but when Joseph tried to join forces with Catherine, he found, as before, that Austria was to be used only as a cat's-paw, this time in the war between Russia and Turkey.

This brings us to the causes of the unsuccessful which seemed continually to follow the empress. At no time except in her alliance with Elizabeth were Austria's desires coincident with those of her ally. England and France were

fighting each other and Russia was opposed to Turkey; none of these powers had aught against Prussia, whose downfall Maria Theresa was seeking in every way to accomplish. In such a game it is not honor but unscrupulous ability which is the winner, and this quality was not possessed by the empress, nor would she allow Kaunitz free rein in his policy of calculating diplomacy. United with this loyalty to an ally, until that ally had broken the alliance, was her loyalty to old friends, which proved almost as fatal. It was this which kept Charles of Lorraine and Donn so long in command of the Austrian armies and prevented many military successes. It was this which decided the empress to retain old officials in service at Vienna because of faithful service in the past, although not in harmony with proposed changes in administration, and thus prevented the hearty co-operation between the head and subordinates necessary for the successful introduction of new measures; yet it was no less this loyalty which retained Kaunitz at his post, and maintained, as a consequence, unity in Austria's foreign policy so far as it concerned her motives in diplomacy.

Another trait of the empress, praiseworthy in itself, yet placing her at a disadvantage compared with her great antagonist, was her feeling of identification with all the interests of the state, and her desire to personally direct each department. Especially is this disadvantage noted in connection with the army. While Frederic's sex enabled him to assume a personal command of his forces, the efforts repeatedly put forth by the empress to direct some movement of which possibly her generals disapproved, only served to weaken her military strength. In times of distress, however, the devotion to the state of which such interference was but a mask, stood her in good stead. It was this devotion, supported by a pride no less haughty than that of Frederic himself, which excited an enthusiastic admiration for the empress that has not yet disappeared. It was this which enabled her to confront successfully all Europe during the war of the Austrian succession, and won for her in return a devotion from her subjects remarkable when we remember the heterogeneous races of which they were composed. Here we may well compare her with her son. Joseph had the same feeling of unity with the state, but he lacked the tact and natural dignity of the empress, as well as the caution of Frederic. A theorist by nature, he tried to replace old institutions by new ones before his subjects were acquainted with their advantages. Such methods of reform can succeed only when proposed by a ruler in whom the people have absolute confidence, or by one who has an overwhelming power to support his innovations.

Hindered by foreign affairs from devoting all his resources to the promotion of his reforms, and hampered by the opposition which these reforms excited at home, Joseph was obliged to abandon many of his important measures, although some remained as active forces in the regeneration of the Austrian state. Of one point we may be sure. Had the empress been allowed to come into control of her dominions in peace, the same measures of reform which Joseph failed to carry into effect would have stood a far better chance of being put into successful operation. Each ruler failed to accomplish a full measure of success in desired administrative changes—the first, because war kept her attention fixed on foreign affairs; the second, because of the additional weakness found in an impatient nature governed by impulse.

Although we may agree, therefore, with Dr. Bright that the fifty years covered by the two reigns are the period of trial of absolute monarchy as the agent of reform in Europe, we cannot agree with him that under the Austrian Empire there was a fair opportunity for the accomplishment of such reform. Louis XV. in France, or Frederic in Prussia, are much better examples of the advantages and dangers possible under such a system. The history of the Austrian Empire since the time of Joseph has hardly given us sufficient grounds for an unhesitating condemnation of absolutism. Both he and his mother sought the best interests of the state over which they ruled. The empress saved it from being divided among the neighboring powers, and both sought to introduce more liberal institutions. In spite of the most extreme difficulties, they succeeded in establishing reforms which furnished in large part the foundation on which later Austrian development has rested. This certainly was no insignificant accomplishment.

C. H. LINCOLN.

Knowledge does not comprise all which is contained in the large term of education. The feelings are to be disciplined; the passions are to be restrained; true and worthy motives are to be inspired; a profound religious feeling is to be instilled, and pure morality inculcated under all circumstances. All this is comprised in education.—Daniel Webster.

If a man empties his purse into his head, no man can take it away from him. An investment in knowledge always pays the best interest.—Franklin.

I call, therefore, a complete and generous education that which fits a man to perform justly, skillfully, and magnanimously all the offices, both private and public, of peace and war.—Milton.

Learning passes for wisdom among those who want both.—Sir W. Temple.

Contributed Verse.

A DEAD WOMAN.

(Alfred de Musset's "La Morte.")

And she was fair, if sombre night,
Sleeping within this Chapel where
Great Angelo's hand has labored, might,
In its pale silence, be called fair.

And she was good, if it be aught
Passing to fill the upstretched palms.
When God has nothing said or thought,
If gold without a tear be alms.

And she had thoughts, if in the tones
Of gentle-cadenced voice you find,
Or in the brook that sings and moans.
The music of the thoughtful mind.

She prayed as well, if two fair eyes
Now resting on this world of care,
And now uplifted to the skies,
Could ever in Christ's sight be prayer.

She would have smiled, if but the flower
That lies within the calyx yet
Could spread its petals in the bower
To winds that kiss it and forget.

She would have wept, if she e'er felt
Tears in that chill, crossed breast, and knew
That in her human clay there dwelt
The drops of that immortal dew.

She would have loved, perchance, had pride,
Like the vain light of lamps that rest
Enkindled by her coffin's side,
Not guarded safe her sterile breast.

And she, not having lived, is dead:
She made pretence to live—'twas all;
And from her idle hands unread,
The unopened book of life let fall.

HOPE IN GOD.

(Victor Hugo's "Espoir en Dieu.")

Hope on, dear heart, to-day, to-morrow hope anew,
And ever day by day, fearing the future less;
Hope, and each time the morn breaks through the
eastern blue

Let us be there to pray, as God is there to bless.

Our faults have brought this pain, this bitterness,
dear child;

Perchance, if on our knees we weary not in prayer,
When He has blest the pure, the innocent, the mild,
He'll bless the penitent, and find us kneeling there.

FREDERICK H. SYKES.

Book Notes.

Father Tabb's latest volume 'Lyrics,' (Copeland and Day), does and does not deserve its title. Undoubtedly these poems are not to be classed as dramatic or epic; but as a whole they do not possess the genuine lyric quality—they do not sing themselves into the memory. In very few are found the swing, the fresh bird-like lilt of the true lyric, or the simplicity of structure, the crystalline clearness of expression which is the natural dress of those phases of emotion adapted to lyric treatment. It is only necessary to think of almost any verse of the masters. Burns, Heine, Beranger, to see how defective these "lyrics" are. At the same time, they have excellences of their own. As Wordsworth would say, they are a string of *valuable* thoughts. They are all short, so satisfying one of Poe's requirements. They are tender, meditative, subtle, at times super-subtle, interpretative of nature, and nearly all with a moral drift. The author, as a priest of the Church of Rome, is naturally and necessarily limited in his choice of subject. His calling shows itself also in the ecclesiastical imagery used in various places. In general, he builds on the broad ground of common Christianity, and adherents of other confessions can find their account in his verses as readily as in the *Imitatio*. His sympathies are broad enough to include Keats, Shelley, and Poe, to whom he addresses sonnets. This shows how far we have advanced in the liberalism that Newman so deplored—a priest of Rome appreciating the poet of 'Queen Mab.' Many of Father Tabb's verses are so condensed as to approach the epigrammatic, notably such quatrains as 'Lanier's Flute' and 'My Secret.' Many of them are simply expanded similes, or *conceits*, which show his relation with Herbert and the German mystics of the seventeenth century. 'The Fig-tree,' 'Pain,' and most of the devotional verse from p. 116 to 133 are quite in Herbert's manner. Granted the pietist temperament, and the inspiration, the resultant verse will be the same. The century seems to have very little to do with it. The praiseworthy effort at concentration finds its natural outlet in the allegory; the *conceit* and the language seem in many cases rather strained, as for instance the first stanza of 'Fraternity.' Again, the quaintness reminds one of Herbert. The final impression left on the mind is that these verses, like the narrative of Goethe's heroine, are the confessions of a fair soul. A favorable example of Father Tabb's verse is 'Gone,' p. 33. The mood is simple and universal and is given back by the few words with absolute truth:—

"The sunshine seeks thee, and the day
Without thee, lonely, wears away;
And where the twilight shadows pass,
And miss thy footprints on the grass,
They weep; whereat the breezes sigh,
And, following to find thee, die."

As far as manufacture goes, the little book justifies the proud motto of the publishers, *sicut lilium inter spinas*. The works of other publishers are, of course, the 'thorns,' and undoubtedly there has been, and is, too much cheap and wretched book-making in America. Another danger which besets the young firms of reformers is mere eccentricity.

'Elementary Drawing,' written and illustrated by Elizabeth Moore Hallowell, and published by the Macmillan Company, consists, according to the author's preface, "chiefly of a series of papers originally

written for *The Art Amateur*." Its subject is "to give to beginners in drawing a simple explanation of some matters usually considered too elementary for text-books."

Professor Thatcher, of Chicago, has prepared an abridgment of Thatcher and Schwill's 'Europe in the Middle Ages,' under the title of 'A Short History of Mediaeval Europe' (Scribner's). It follows the same plan as the larger volume; it has the same maps and chronological tables. As far as we have compared the two, the shorter volume omits nothing essential, the condensation is done skilfully, and many mistakes are avoided. By its size, 325 in place of 681 pages, it is better fitted for a text-book. On the whole, this seems to us the most usable text-book for the Middle Ages that we have.

If one may judge by the number of books on musical subjects published within the last year, there is a growing desire on the part of the public to know more about the Art of Music and how it has grown to its present state.

Of all these books there is none more rational, more clear, and more thorough than Mr. Parry's small volume on 'The Evolution of Music.'

Within the compass of fourteen chapters he has compressed in a concise and intelligent manner, the whole history of its development.

The book is written from the point of view of a thoroughly trained musician, but, at the same time, with a clearness of expression and an avoidance of unnecessary technical terms that make it available for the general reader.

The chapter devoted to Folk Songs is especially interesting in its analysis of the characteristics of primitive music in different countries, and in showing how climate, and conditions of life have affected it. From these early tunes—unpremeditated and genuine—the art of music sprang, and one's appreciation of all that has been done since then is increased tenfold by a knowledge of what the early writers had to say. The only way to learn to listen to music—as we are beginning to see—is by the careful study of its history. This may be done with Mr. Parry's guidance, as he is a thoroughly competent teacher in this field.

We notice the following in a recent issue of *The Publishers' Weekly*: "Students of music will be interested to hear of a new enterprise in the literature of their subject. The Clarendon Press is to bring out a series of five books of musical history. W. H. Hadow is the general editor, and he will write the volume on 'The Viennese School and Its Times.' E. Dannreuther has been assigned to write the volume on 'The Romantic Movement;' Fuller-Maitland will write on the age of Bach and Handel; Dr. Hubert Parry has in hand the music of the seventeenth century, and Professor Woodbridge will prepare the volume dealing with the ecclesiastical period."

We have received from D. C. Heath & Company, Rudolph Baumbach's 'Die Nonna,' edited with English notes and a German-English vocabulary by Dr. Wilhelm Bernhardt, Professor J. T. Hatfield's 'Materials for German Composition,' and Grace H. Kupfer's 'Stories of Long Ago.'

In 'The Pomp of the Lavillettes' the public, which has learned to look forward with eagerness to a new book of Mr. Gilbert Parker's, will find much of that picturesqueness, that vividness of color and action, that ready perception of the dramatic which make his work notable. If the Honorable Tom Ferrol is

not a quite convincing hero, it is undoubtedly because the author chose to alter the lines here and there, and his running up of the English flag is one of the situations which thrill with the emotion, clear and uncomplicated, which Mr. Parker imagines so readily. It is a daring thing to make the laughing, cynical, unprincipled Irish nobleman a thief as well. Of course, if he had been a pirate or a highwayman it would have been another matter, but it is hardly a Captain Macheatte whose adventures we are following, and it is something of a shock to our sympathy, which has apparently been appealed to for other reasons, when we find him pocketing other people's funds. But what could be better than the introduction of the dancing bear and his master? "In one of the pauses, a song came monotonously lilting down the street. Yet it was not a song, it was only a sort of humming or chanting. The man's voice was not unpleasant; it had a rolling crooning sort of sound, a little weird as though he had lived where men see few of their kind and have much to do with animals. The bear, a huge brown animal, upright on his hind legs, was dancing sideways along the road, keeping time to the lazy notes of his leader's voice." It is as if they stepped out of another world into the consciousness of the reader as they came down the street to halt before the Hotel France, where "the bear danced round and round in a ring, his eyes rolling savagely, his head shaking from side to side in a bad-tempered way," and "some one cried out 'It's Vanne Castine! it's Vanne!'" It is in the surprise of such unhackneyed effects as this, that some readers find much of their pleasure in Mr. Parker's work—as much perhaps as in the bizarre types of character he chooses, with all their primitive force, and in his perception of the values of harmony and contrast in their environment. (Lawson, Wolfe, & Co.)

Professor Newman Smyth is biologist as well as theologian. The battles of theology, like those of biology, are really waged, he thinks, about the cell. In 'The Place of Death in Evolution' (Charles Scribner's Sons) he would fain pluck out the secret of the cell and make it speak for immortality. He accepts the assumption of biology that the simplest form of life, the cell, buds, divides, increases, multiplies, but never dies unless some accident occurs. What seems to be death is merely nature's way of keeping life, giving it variety, richness, and plastic power of adaptation to a new environment. Death preserves the form which is capable of the better life, and teaches it to grow into its best. In appearance an enemy, death is in fact the faithful friend and untiring servant of life. One law, one Spirit, one love pervades the universe, Professor Smyth tells us, and death which reigns a while is overcome at last in the self-conscious immortality of love. But this is no conclusive argument to those who would inquire if personal identity persists through all eternity.

'Immortality and the New Theodicy,' by Dr. George A. Gordon, (Houghton, Mifflin, & Company), is a timely supplement to Dr. Smyth's book. It is such an argument for the persistence of personal identity as can perhaps be found nowhere else in the English language. Though Christian philosopher and preacher, he bases his plea upon purely rational grounds and nowhere introduces the ultimate claim on Christian credulity, the resurrection of our Lord. He clears away the obstruction presented by a materialistic psychology and appeals for proof of his belief to the moral conception of the universe. He points to the

three grand postulates from which belief in the hereafter springs; and from the moral perfection of the Creator, the reasonableness of the universe, and the worth of human life he moves on irresistibly to the inference, *non omnis moriar*. He does not claim that his argument is demonstration, for demonstration is possible of a very small part of what is universally received as knowledge. But more than one reader sadly troubled about the life to come will find in these inspiring pages a large amount of moral certainty.

'Volcanoes of North America: A Reading Lesson for Students of Geography and Geology,' by Israel C. Russell, Professor of Geology in the University of Michigan, is announced by the Macmillans, who are also bringing out the work on 'Ancient Volcanoes of Great Britain,' by Sir Archibald Geikie.

There is perhaps nothing so badly taught in the public schools as American History. A most useful little book to teachers and advanced students is Channing & Hart's 'Guide to American History,' published by Ginn & Co. This book is the best of its kind that has appeared. It deals with American History alone, and treats the subject exhaustively. It is divided into three parts. In the first there are many useful suggestions as to the preparation of teachers, method in teaching, written and oral work, proper use of text-books, and other practical subjects. The bibliography of American History is excellent, having evidently been prepared with great care. A most useful feature in this department is a chapter on working libraries. It begins with a "five dollar collection," naming a few short works, then gives a "ten dollar collection," and so on up to a "hundred dollar collection," giving the titles and the names of authors and publishers.

"In making up the lists care has been taken to include, so far as possible, books which balance each other, either by treating different phases of American history or by taking different sides on the same general question." These lists will be found helpful to University Extension Centres that are founding libraries. Parts second and third are devoted to 'Topics and References in Colonial and United States History.' These topics are accompanied by bibliographical references. There is also a carefully prepared index covering more than forty closely-printed pages.

'A Story-teller's Pack' is an excellent title for the new volume of short stories by Frank Stockton, just issued by Messrs. Scribner's Sons. We scarcely expect the Bearer of the Pack to be veracious, and when we find a piscatorial flavor to the tale, as in 'The Widow's Cruise,' we understand his wink and say nothing. If he is clever, he may vamp up old favorites, as our Pedlar does in his clever travesty of Dickens called 'Stephen Skarridge's Christmas.' But for the most part these stories are love-stories in which romance is presented amidst the incongruous surroundings of a prosaic world. Here, as elsewhere, Stockton finds his favorite subjects in situations that suggest lovers trying to be sentimental while driving over a corduroy road. One of the best bits of this flavor is in 'Love Before Breakfast,' where the miller's wife, learning that the young landlord has been lurking about his country estate merely to make love to his fairest tenant, advises him not to be in a hurry to tell her husband and the neighbors—"They might be a little disappointed at first, for they had a mighty high opinion of you when they thought you was layin' low here to keep an eye on them tenants of yours." Several of the character-sketches have the

interest of freshness and reality: in 'The Staying Power of Sir Rohan' that of Uncle Beamish, and in 'Captain Eli's Best Ear,' the two sea captains, one of whom grins as if a leak is sprung in the side of a vessel, stretching nearly from stem to stern. On the whole these stories will be found rather inconsequential and unsatisfactory, except to a complacent mood on an idle afternoon. They will add nothing to the reputation of the author of 'Rudder Grange.' The volume is excellently printed, bound, and illustrated.

Professor Richardson, of Drury College, has written and the Macmillan Company have published a very interesting study in English history, 'The National Movement in the Reign of Henry III., and Its Culmination in the Barons' War.' The task which Professor Richardson sets for himself is a very modest one, but the student will find on every page evidence that it has been well performed. In brief, the objects of the work are: First, to give a statement of the efforts of the thirteenth century to establish in England the doctrines of the Empire Church and the French monarchy; second, to set forth the opposition to them, which resulted in the development of English nationality and the beginnings of the revolt from the Papal power. Three chapters, with subdivisions, make up the book, and treat respectively of 'The Forces Which Made England a Nation in the Reign of Henry III.,' 'The Forces Which Roused England to Armed Resistance,' and 'The Outbreak and the Culmination of the National Movement.'

English history of the thirteenth century has long been treated as showing the birth of English political liberty, but here it is given a further significance. Our author says, "The true culmination of the national movement in the reign of Henry III. was reached in the sphere of thought when the poet in his silent chamber realized that the royal power was limited by the divine will, that the divine will was exercised for the welfare of all people on the earth, whatever their rank or station, and that of this will the community was the true interpreter; it was reached in the sphere of action when the founder of the House of Commons withdrew this thought from the realm of the observer and gave it concrete existence by giving to the people of England a share in the exercise of sovereign power." This states fairly the conclusions of the book, but the student may well ask whether a national movement can be realized elsewhere than in the minds of the people, and whether the English of the thirteenth century, by feelings of geographical unity, unity of race origin, unity of language or common industrial interests, had come to regard themselves in any true sense as one people. In other words, it seems that a nation must realize itself before there is a true national movement, a fact not clearly kept in mind by the author. The usefulness of the work is much impaired by the lack of an index.

D. C. Heath & Company, of Boston, have in press, for immediate issue in Heath's 'Modern Language Series,' 'First Spanish Readings,' by Professor J. E. Matzke, of Leland Stanford University. This book contains one hundred and fifteen pages of very carefully selected stories descriptive of Spanish life and customs, and is provided with excellent notes and a full vocabulary.

The Macmillan Company have brought out the latest piece of work by Professor Giddings of Columbia University, under the title 'The Theory of Socialization.' It is a pamphlet syllabus or outline, dealing with sociological principles. In the case of the

larger work of Professor Giddings, the principles underlying his theory are widely separated by the descriptive and historical matter necessary for the exposition; but here we have the principles tersely and compactly stated, so that it is possible for the average student to gather up the theory which 'The Principles of Sociology' presents. This syllabus should prove very useful in college and university classes, either as an aid in textbook study or as a basis for lecture courses.

'The Old Gentleman of the Black Stock,' by Thomas Nelson Page, is published by Charles Scribner's Sons. One may be confident of finding in a story by Mr. Page refinement, simplicity, tenderness, and a light play of humor and pathos revealed in a pleasant clarity of atmosphere. The novelette, just published, is characterized by the usual traits, though pathos predominates.

Notwithstanding a cosmopolitan experience, Mr. Page seems to prefer working in but one vein,—unless we except a romance of his in which a mountain-hut of Norway is the scene of action. His fancy is very susceptible to the pensive charm of old Southern cities and plantations; and he is able to transfer this charm to his narratives with no loss of its delicate essence. The life that he chooses to depict, and his own manner of writing, are equally devoid of latter-day "smartness."

'The Old Gentleman of the Black Stock' is an idyl of the once aristocratic quarter, now become antiquated, of a Southern city. The union of good breeding and naïveté in the social life of the town is exquisitely shown. And to those who are penetrable to the sentiment of places, to the eloquence of old houses, old gardens, old streets, and who love a dewy-eyed heroine with what Victor Hugo calls a "sweet, dear, flowery bonnet," this summer-story of a city will give a refreshing hour.

The Old Gentleman, its central figure, is a bit of portraiture which could be done only by another gentleman of the same school, though living some generations later.

Mr. Page, in his aversion to fine writing, sometimes lets the colloquial style lapse into useless repetition. Such a sentence as the following, on the occasion of an old servant's admitting visitors for his master, is careless: "He said that he would see whether he could see us." Others equally careless could be quoted. These trifles would not be worth remark, except that it is a pity to find anything in common between so nice a piece of art and the many slipshod books of the day.

The book appears in the Ivory Series, a set of small volumes, each containing one story running from a hundred to two hundred pages.

We have received from Putnam's an attractive volume containing two 'Essays on French History,' by James Eugene Farmer. In the first is traced 'The Rise of the Reformation in France,' and in the second the author gives a good description of 'The Club of the Jacobins.' Based chiefly on secondary sources, the work should do useful service in furnishing a foundation for more extensive study, at the same time correcting false impressions among non-professional readers. If, for example, Mr. Farmer succeeds in overthrowing the popular idea that a Jacobin was at all times an extreme and bloodthirsty republican, his work will be amply justified.

Bury's edition of Gibbon's 'Decline and Fall,' is an admirable guide for historical students. We have Gibbon's matchless style, and Bury's critical editing, which corrects mistakes and adds the results ob-

tained by modern scholarship. The third volume which has recently appeared covers the period from 363 to 455 A. D. in chapter XXV to XXXV inclusive. It is supplied with a map of Europe about 450 A. D.

As in the preceding volumes there are many additions and corrections in the notes, but the part to which the scholar turns with the greatest pleasure is the appendix. Again we have, in ten pages, a masterly discussion of the authorities. The information furnished here can not be obtained elsewhere in English, and nowhere else in as concise and exact a form. In the remaining eighteen pages of the appendix, Bury discusses twenty-seven topics on which modern research has thrown additional light. Some of the questions are not yet decided, but the editor gives us in a nut-shell the present status of opinion. In number 21 we have a probable explanation of one of the very few obscure sentences in Gibbon.

The Macmillan Company announce the publication at an early day of a supplementary volume to the 'Oxford Chaucer,' in all respects uniform with the other six volumes of the edition *par excellence* of Chaucer's works. Its title is 'Chaucerian and Other Pieces.' It is edited from numerous manuscripts by the Rev. Walter W. Skeat, and it includes all the most important among the numerous pieces in prose and verse which have been appended to Chaucer's works in various editions, including those of Thynne, Stowe, Speght, and Tyrwhitt.

We have from Bellwood & Joly 'Invincible Charme' by Daniel Lesueur. It has so long been a practice to sprinkle English with commonplace French—'chic,' 'avelte,' 'charmante,' 'ravissante,' 'chère,' have helped us out so often—that when the old order changes, and we find French besprinkled with English, we hardly know what to think. It is more of a surprise because of French linguistic pride and exclusiveness. What does it mean? Anglomania?

There is in 'Invincible Charme' an effect so intentional that it is almost a swagger of familiarity with English life, English habits, and the English tongue, though the action all takes place in France and Madagascar. The setting is very modern and up-to-date, as smart as it can be, in short, the latest thing.

The book opens with a 'meet' on the hunting-field; and we learn that in the midst of this concourse of hounds, horses, and scarlet coats, "un break et un boghei promettaient leurs confortables banquettes aux gens agés ou paresseux." "Un break," of course, we recognize, and "un boghei" we are pleased to believe is a buggy. At first sight the word "Tafant, tafant" is a problem, but upon second thought,—Tally-ho, tally-ho. Later we hear of five o'clocks and other British fads as part of Paris life, the words for them occurring in French sentences without any italics, as though quite at home. Have these words been Gallicized? Sleeping cars are comparatively rare on continental trains, but they are spoken of familiarly. "On dormait ou ne dormait pas dans le sleeping," remarks some one off-hand. "Le sleeping!"—it sounds like the French of Killyloo. How many Saxon heroes have we seen driven by untoward circumstances, and the presence of gossips to murmur, "Je vous aime" at a crisis! See the tables now completely turned when Gallic lovers murmur in English: "You are mine?" "Yours forever."

A trace of Anglomania in M. Lesueur may be forgiven, however, as he is sufficiently fond of our literature to have translated Byron and Sterne into his native tongue. Perhaps his choice of writers for translation somewhat indicates his own bent, which is sentimental.

The young hero, of 'Invincible Charme' whose beauty, bravery, honor,—Honor in the capitalized sense,—never fail, whose tendency is on to the field of glory at every turn, is essentially a first-tenor part. Called from the hunt by an agitating message, he flings himself into the train for Paris; but we know, because we are told, that he has changed his garments, and now wears "un pantalon gris, et une jaquette noire." O excellent young man, always costumed for his part! The heroine, determined to write a letter of the firmest resolution, is seated before "son petit bureau laqué de clair, à tablette de maroquin vieux rose, la plume à la main."

These details are very nice, but do not give the book high emotional rank. Its sincerest interest lies in a love-story of the past, not disclosed until late in the immediate romance, though affecting it all. The problem of relationship to a benefactor,—the same problem that disturbed Daniel Deronda in his youth,—furnishes the motive of the book, and is the question that the hero has to cope with. His career, his love, his life, depend upon its answer. But soft, brown eyes and a martial spirit, delicacy of sentiment and invincible charm, bring everything to the happiest of conclusions. Not important emotionally: no. But why not permit ourselves now and then a volume where we find again the modest, faithful hero of our youth, even if he were as sentimental as Claude Melnotte? And, after all, good writing is not so easy that one need carp at a writer who is able to keep up sustained interest, and deftly handle a story of several hundred pages to its conclusion. Also, there is in this book, one point of unusual merit. Few men can touch upon the regret of a woman because she is past her youth, without being either jocose, too tragic, or,—in the case of a Frenchman,—sardonic. George Meredith is, perhaps, the only Englishman who here achieved in the portrayal of Pauline, Marquise of does it well. And he could do nothing better than is Ribeyran. One scene between her and her husband is charmingly sympathetic and gracefully phrased; we should like to quote it in full.

There are some very good descriptions of Hyères, in southern France, a resort where the breath from violet-fields mingles with salt-breezes from a sapphire sea, under a tropical sun.

A few final chapters descriptive of French military life and of exploits in Madagascar recall Ouida, and the African campaign in 'Under Two Flags.'

The style is smooth, musically cadenced, and very felicitous in description. M. Lesueur seems to have been known first, and perhaps best in Paris by his verse. One poem 'Pour les Pauvres' was much used six or seven years ago,—and may be still,—for dramatic recitation.

In a letter from Paris, signed 'Roland Strong,' and published in the New York Times of Saturday, July 17, there is mention among other things of a new school of French novel writers. M. Pierre Louys is named as one of the most successful members of that school, and we are told that "in his extraordinary successful novel 'Aphrodite' . . . he has applied the method of the modern novel to a study of manners in ancient Greece, transporting Athens in her decay into decadent Paris, as it were." This is not an accurate statement. The 'Aphrodite' of M. Louys has nothing to do with Athens or her decay. The opportunity seized by M. Louys is the putrescence of Alexandria in the time of the Ptolemys. The correction may not be worth making, but it may be worth while to say that if 'Aphrodite' is a fair representative of the new school, and has run into more than a hundred editions, as is stated, there is no mistake about the decadence of Paris.

University Extension News and Announcements.

The syllabus of Professor E. P. Cheyney's course of six lectures on 'Great Britain in the Nineteenth Century' may be had at the office of the American Society. The first two lectures outline the course of English political and constitutional history from 1812 to the present time. The first lecture, 'England Under the Ruling Classes,' shows how essentially the government of England was in the hands of the aristocracy. It discusses the uneven plan of representation, with the parasitic growth of "rotten boroughs," property qualifications, and the system of electoral patronage, which practically excluded the lower and middle classes, and points out that the Church, the Army, and the Judiciary were regulated on corresponding principles, that dissatisfaction found expression in the birth of a liberal party in the upper classes themselves, and in the development of a radical party with no share in the control of government. In the second lecture, 'Political Reform, 1832-1894,' it is shown that the direct outcome of this dissatisfaction was the first reform bill of 1832, with its rearrangement of representation and the passing of control to the middle classes, that this failing to give complete satisfaction, there came the second reform bill of 1867, introducing further changes and granting the franchise to the working classes; and then, the need of better representation becoming manifest, the third reform bill of 1894-95, which gave practically universal suffrage. The third and fourth lectures on 'Social and Economic History' deal respectively with 'Individualism' and 'Social Reforms and Movements Involving Combination.' The introduction of machinery and the improvements in agriculture brought about great changes in social and economic life. From these changes sprang up the theory of Individualism, or "absolute freedom of action for each person in all industrial relations." In its practical workings, however, it failed to satisfy, and was abandoned in favor of combination, as shown in state supervision and the extension of state functions. The last two lectures are on 'The British Empire,' 'Ireland' being the subject of one and 'Greater Britain' of the other. The discontent of the Irish and the legislative efforts of successive Parliaments are reviewed—from Grattan's Parliament, 1782-1800, to the last home-rule bill, and the question of taxation now before the present government. The lecture on 'Greater Britain' sketches the recent history of the Indian Empire and the colonies, and closes with a consideration of international relations and imperial freedom.

A Students' Association, in connection with University Extension lectures, was formed in Moorestown, November 19, 1896, in the Friends' High School. There were twenty people present. The secretary furnishes the following account of their work:

"There being no one both willing and qualified to act as leader, an executive committee of three was elected. This committee assigned papers, appointed a presiding officer, and had a general supervision over the work. It was decided to follow the syllabus as nearly as possible, by having short papers prepared on each of the problems assigned by the lecturer. By devoting two evenings to each lecture, this gave two or three papers every evening. De Tocqueville's 'Ancien Regime' was one of the most useful books in our course, but extremely difficult to secure. One of our students had a copy from the Mercantile Library, which was read aloud each evening for fifteen or twenty minutes. The discussion following the papers was not learned, nor often to the point, but was very general.

"Our meetings were held weekly on Thursday evenings, omitting Thanksgiving, Christmas Eve, and New Year's Eve, making eleven meetings before the lectures began, with an average attendance of twenty-seven.

"After the lectures began it was decided to continue the meeting on Thursday evenings, when the attendance was much smaller, and only the special problem on which the students were to write was discussed.

"The total number of papers read before the Students' Association was thirty-one."

Professor W. H. Goodyear has just been appointed professorial lecturer in connection with the University Extension Division of the University of Chicago.

The London University Extension Journal for July makes the following announcement:

"At the Conference on 'The Relations of University Extension and the Co-operative Movement' on August 4, at which Lord Ripon has promised to preside, Mr. Robert Halstead, of Hebbden Bridge, will move:—'That this Conference is in favor of some organized attempt being made to secure a larger attendance at the University Extension Summer Meeting of students drawn from the wage-earning classes, and more especially from the ranks of workingmen co-operators, and recommends that measures be adopted for forming a co-operative wing in connection with such meetings, and that efforts be made to bring such a project before the notice of the Education Committee of the Co-operative Union, the Central Executives of the Women's Co-operative Guild, the Labour Association for the Promotion of Labour Co-partnership, the Education Committee's Association of the North-Western Section of the Co-operative Union, and the leading local Co-operative Societies and individual members of the Co-operative Movement.'"

The following clipping from the July issue of the London University Extension Journal may be of interest to readers of THE CITIZEN:

"There will be two debates during the [Oxford Summer] meeting. The first will take place, by the courtesy of the Union Society, in the famous Debating Hall, on Tuesday, August 3, at 8.30 p. m. Mr. J. A. Simon, B. A., Wadham College, ex-President of the Society, will take the Chair, and Mr. Hudson Shaw, another ex-President, will move the following resolution:—'That England, in this year of Jubilee, has only moderate cause for self-congratulation.' Among other ex-Presidents who have promised to take part in the debate are Mr. F. E. Smith, B. A., Fellow of Merton, and Mr. H. Belloc, B. A., of Balliol. . . . The other debate will be on 'Imperial Federation.' It is hoped that Mr. G. R. Parkin, of Toronto, will be able to take part in it."

Since the last issue of THE CITIZEN, the following engagements for lecture courses have been made for next winter:—At Riverton, Professor Albert H. Smyth on 'Shakspeare;' at Wilmington, Professor Woodrow Wilson on 'Burke, Tocqueville, and Bagehot' (three lectures), and Professor James H.

Robinson on 'Some Historical Movements of the Nineteenth Century' (three lectures).

The American Society has recently issued for free distribution a preliminary circular of eight pages which Dr. Sykes has prepared for students intending to take his course in 'Victorian Poets.' The circular is also of value to anyone who wishes to make a careful study of the poets treated. It consists of the lists of the best editions, works of reference, and topics of study for each author and of the best general treatises and anthologies covering this period. The poets included are Tennyson, Clough and Matthew Arnold, Rossetti, Morris, Swinburne, Mrs. Browning and Christina Rossetti, Watson, Stevenson, Austin, and Kipling. A full syllabus will be issued probably within a month.

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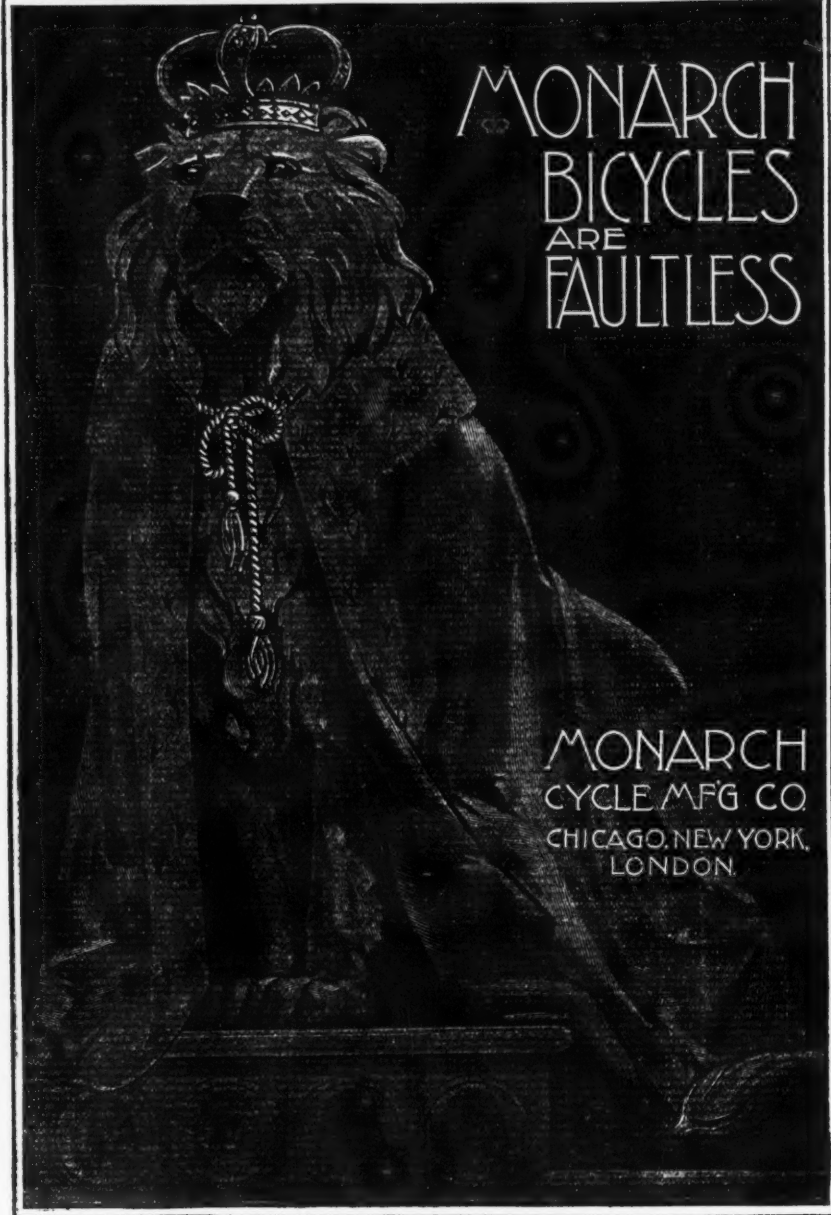
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